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But now-a-days students of such a subject are not satisfied to learn what the law *is*, they want to learn more, they want to follow the *development* of the law from century to century, from stage to stage, they want to know how the law *became* a law. It would also have been very interesting and instructive if Dr. Mielziner had made some comparisons with the corresponding laws of the Qaraites and of the Samaritans, the more so as their laws are also "Jewish" laws.

Some special points invite for critical counter-remarks, and here and there the author is probably in error. But *THE OLD TESTAMENT STUDENT* is hardly the place to enter into minute criticisms of the details of this book.

Taken altogether we would recommend the book as the best of its kind in the English language to those who desire to know what the Jewish law on marriage generally was, and what it still is in large parts of the world. In America and in Western Europe there are now many who would not accept and would not actually apply *all* these laws. Even some of the most vital points are now disputed by some and openly disregarded. Whether by right, or not,—this cannot be discussed here, for this concerns inner-Jewish questions. B. FELSENTHAL.

JEWISH LAW OF MARRIAGE AND DIVORCE.

The author of this work is professor of the Talmud and of the Rabbinical Disciplines at the Hebrew Union College in Cincinnati and shows himself well qualified for the task which he has undertaken. The whole is treated in sixteen chapters, viz., I. The Marriage Relation, according to the ethical doctrines of the Bible and the Talmud; II. The Sources of the Jewish Marriage Law; III. Legal view of marriage; IV. Monogamy and Polygamy; V. Consanguinity and Affinity; VI. Prohibition in consideration of chastity; VII. Prohibition on account of religious and other considerations; VIII. Temporary impediments; IX. Qualification to contract marriage. The last five chapters the author puts under the general heading of *Prohibited Marriages*. Chapters X., XI. speak of the form of marriage in ancient and modern times; XII. of the offspring of lawful and unlawful marriages; XIII. of husband and wife; XIV.–XVI. speak of *the dissolution of marriage*; XIV. by death; XV. by divorce; XVI. the Jewish law of divorce in modern times. The last ten pages are occupied by the index. Such is an outline of the book before us which grew out of lectures that the author delivered before the Senior Class of the Hebrew Union College. There is no doubt that this book will be welcomed by a great many, who have no access to Ginsburg's elaborate article in Kitto's *Cyclopædia* s. v. *marriage*, or to the same matter in McClintock and Strong's work, which is more elaborate than the matter found in Mielziner. What makes the latter's work valuable is the fact that the author has given extracts from the minutes of Jewish synodical assemblies and the opinions of some prominent rabbis on some marital points. But these decisions are good only as far as they go; they are not the expression of Judaism but of a Reform party, which is remarkable for its inconsistency; for whereas it rejects the tradition of the rabbis, yet when it suits the purpose, the very same rabbis are petted. Be this as it may, the merit of the book before us consists not only in the systematic arrangement and popular treatment of the material, but also in the special notice which it takes of all the questions which have arisen in modern times concerning the Jewish Law of Marriage and Divorce, and of all the resolutions which have been passed in the last forty years by the various Rabbinical Conferences

and synods for the purpose of bringing some of the provisions of this law into harmony with the changed circumstances of our time. Moreover, in the notes, proper attention has been paid to the provisions of the Common Law and the laws of the various States of the Union on the subject, so that the relation of the Jewish law to the law of the land is in some cases more clearly exhibited.

The literature, the author seems to have quoted but not in full. We have missed the references to the following articles: *Die Levirats-Ehe, ihre Entstehung und Entwicklung* by Geiger, in his *Juedische Zeitschrift* 1862, p. 19 sq., and by Wechsler in the same review, p. 253 sq.; *Dispensation von der Schwagerehe und Weigerung der Unmündigen* by Geiger, l. c. 1863, p. 88 sq.; *Synodalarbeiten ueber die das Ehegebiet betreffenden Vorschläge* by Geiger l. c. 1870, p. 84 sq.; the articles s. v. *Ehe* etc., in Hamburger's *Real-Encyclopædie* l. p. 255-264. The author writes Issrels and not Isserles; apochryphal for apocryphal; the Talmudic quotations are not very careful. Does the author expect that the reader will run over the two columns e. g. of Gebamoth 63 in order to find out whether the quotation on p. 18 is correct? On p. 37 the treatise Yebamoth is quoted as p. 21 (?) which no Talmudic scholar does—since the Talmud has no pages but foli s each having two columns, commonly designated as *a* and *b*. Without going into details, we would call attention to the very high price of this book of 149 pages for \$2.00.

B. PICK.

THE LAND AND THE BOOK.*

But few of us may grasp the staff of the Palmer, and do pilgrimage to Holy Land. Our foot may never tread by blue Galilee, nor trace the winding path over Olivet. Yet we may, and should, be at home in Palestine; familiar with its ruins as with those of our own state, or our own country. We may not go to them, but they may come to us, on the page of the scribe, the canvas of the artist, and the plate of the photographer. Probably no work yet issued can so nearly take the place of actual vision of these scenes, as that whose title is given above.

The outline of the work is briefly as follows. The author and an imaginary compagnon de voyage undertake two leisurely and extended tours. The first, which forms the basis of the volume upon Southern Palestine and Jerusalem, begins at Joppa, and crossing the plain of Sharon, follows the eastern edge of the plain to Æhlit. The course is then southerly, along the sea-board to Apollonia, thence zig-zag through Sharon and Philistia to Gaza, whence a fairly direct route is held to the fords of the Jordan, the tour finally leaving author and reader in Jerusalem. Antipatris, Dor, Caesarea, Lydda, Askelon, Gaza, Hebron, are among the places made prominent by the travellers.

The second tour, described in the volume on Central Palestine and Phenicia, makes Jerusalem the starting point, and pushes its way north midway between the Jordan and the Mediterranean, thro' the hills of Judea and Samaria, to Endor; then fetches a westerly circuit, taking in Carmel and Acre Ptolemais, returning to Tabor, just north of Endor, whence the way lies by Galilee and Merom and far up to the spurs of Hermon. After a long detour southward almost to Galilee's shore, the course is laid north and west for Tyre and Sidon, at which latter city

* THE LAND AND THE BOOK; comprising Southern Palestine and Jerusalem, and Central Palestine and Phenicia. 2 vols. By W. M. Thomson, D. D. 270 Illustrations and Maps. New York: Harper Bros. Pp. xx, 592, and xxiv, 689. Price \$6.00 per vol.